

## A Song of a Night.

MRS. E. MURRAY SIGERFOOSE.

Far o'er thy woodland,  
Falls the moon's pale tender light,  
Fair 'neath its smiling,  
Sleeps the low voiced night;  
Bathed in its radiance,  
Leafless limb and gray trunk gleam,  
All storm seared branches,  
Clothed in silver sheen.

Beaming, softly beaming,  
O'er the fair September night,  
Gleaming, whitely gleaming  
In its silvery light.

So, when life's sorrows,  
Sear the cheek, and dim the eye,  
And clouds and darkness,  
Hide our summer's sky,  
When tears are streaming,  
O'er vain hopes that ruined lie  
No ear to hearken  
To the heart's wild cry.

Heaping, sadly heaping,  
Graves of treasures, long since fled,  
Weeping, vainly weeping,  
O'er the nameless dead.

Then, softly beaming  
O'er life's faith a wondrous ray,  
God's hand revealing,  
Love that flows away,  
And 'neath its radiance,  
All our ruined hopes appear,  
Changed into blessings,  
Bring heaven anear.

Cheering, ever cheering,  
All the lonely ways of life,  
Smiling, ever smiling  
O'er our wayward strife.

And when the shadows  
Gather round an hour at last,  
Old, seared and broken,  
Seared with sorrows blast,  
Then, 'neath the shining,  
Of the spirits wondrous ray,  
Bright through the darkness,  
Breaks the perfect day.

Shining, never waining,  
Blessed light to mortals given,  
Glowing ever glowing,  
Long the path to heaven.

Bristol, Ind.

## Something about Trees.

The world may well be compared to a huge forest. The different varieties of trees may represent the various dispositions and qualities to be found amongst men. Although we have such a large variety of kinds,—the oak, the ash, the hickory, the elm and a thousand other varieties, they are still all trees. And so with the varieties of men, we have the noble, the generous, the lazy, the industrious, the mean, the grumbler, the stingy, and a legion of other qualities, still all men.

Many centuries ago, the Lord fenced off a part of this huge forest, and converted it into a garden. You remember how, in the Patriarchal and Mosaic dispensations, one family was selected, and the Lord hedged it around so completely with his laws and his protection, that it was kept peculiarly distinct from all the other families of the earth. This family grew, and in the course of time, it became a great nation. The nation was still the chosen people of the Lord. He gave them such laws, that the smallest action of their every day life was governed by a certain principle, kept in view by the great Lawgiver. This ante Christian church has often been called the Garden of the Lord.

A garden implies cultivation. The trees planted therein are well cared for, and trained, and the object is that they may produce good fruit—good for the use of man. This idea of production is the important feature of a garden. A garden only differs from waste or wild land, in that it is cared for and cultivated. We can realize from the Bible record what care the Husbandman took with the Jewish nation, that it may honor and glorify the Jehovah—God of Israel. The fence placed around them was of the Lord's own making. It fully answered its purpose. The Israelites were even a peculiar, distinct people. To them came the great revelations of heaven through the prophets, priests, judges and kings, and latterly through the Lord Jesus Christ himself.

But in the course of time, this fence which the Lord had built around the children of Israel was torn down. We read about the partition wall being taken away. This is what it means. The blessings that belonged to them peculiarly, as the Lord's chosen people, were also given to the gen-

tile world. During the Lord's own life time this work of tearing down the partition wall was commenced. But it was not gone into in earnest until after his crucifixion and resurrection. The command was given to the disciples in that grand old commission, which commences, "Go ye, therefore, and teach all nations." The apostles carried out the Lord's orders completely. The Garden of the Lord was now so enlarged that it included the whole world. How grandly can we see the object of the Master being accomplished. As the Gospel is reaching out North, East, West and South, in every direction, penetrating all parts of the habitable globe.

But our object is to learn a lesson from the trees. We will notice all throughout how much men are like trees. First of all, we notice trees have roots, so have all men. The peculiar business of a tree root is to collect the necessary food for sustaining the life of the tree. For this purpose it seems to be endowed with a kind of instinct which enables it to attract only such substances which correspond to the nature of the tree. It seems to repel that which it does not want or is not necessary to its vitality. The roots of the man-tree are the principles that lie at the foundation of their character. They perform the same functions in the moral organism of men as the root does in the material organism of a tree. The principles which underlie human character are virtually the food finders, which build up the character. These principles grope about among the scenes and circumstances and events, by which they are surrounded, for such moral or immoral entertainment, as is demanded by the nature of the being.

Here are two trees, a hickory and an oak, side by side. They are planted in the same soil. The same kind of tree-food supplies both. Their roots run together yet, while they are fed from the same source, the oak roots of the oak drink in the moisture, and it runs into the body, and through the limbs, and is converted into oak. So the roots of the hickory, drinks in apparently the same substance, and by a subtle chemical process, beyond the knowledge of man, it is converted into hickory. There is never any mistake made. That which the oak roots drink in is never converted into hickory. Is not this the case with men? Here are two men surrounded by the same influences, the same advantages and circumstances, the moral food seems to be and is alike in both cases. Yet the one will drink in only that which suits his nature. The principles of the men are different. In the one instance the evil is drank in, and the good is repelled. In the other, the evil is repelled while the good is utilized to build up character. How many evidences do we see of this around us? Two men have wealth. One uses it for good, the other uses it to gratify brute passions, and animal appetites. Two men have learning. One uses it for good, the other for evil.

Again, notice that all trees grow by assimilation from within, so do all men. You can not build a tree as you can build a house by mechanical additions from without. The tree must build itself by a delicate machinery of its own, casting forth its roots catching up the appropriate moisture from the soil, and transmitting the liquid particles, to the uttermost extremity of every twig and leaf, to form the substance of the tree. In the same way does human nature grow. There is a great contrast between God and man in their manner of construction. Man begins from without, God, from within. A man desires to form an apple. He procures a piece of wood provides himself with a chisel or a knife, begins to chip off the outside, until it assumes the shape of an apple. When God makes an apple he begins in the center—he commences with the bud and it grows outwardly. The heart is where God always begins his work.

There is just this contrast between God's conversion and man's conversion, and between God's religion and man's religion. Man will begin from the outside. He will begin by regulating his speech or his business, or his views, or perhaps his clothes, thinking in that way to regulate the heart. What a sad delusion! We may as well endeavor to change a wolf into a sheep, by skinning the wolf and putting a sheepskin on him, and by teaching him to bleat instead of bark. God's way is to change the nature—the heart. The change can only be accomplished by a revolution in the whole being, and not only the dress and the speech. When the heart—the seat of thought, impulse and desire—is revolutionized, the whole being is affected. The heart controls the being.

Again, we notice that all trees put forth leaves, so do all men. They put forth the leaves of an outward profession, not necessarily in words, but tacitly in external behavior. A man without a profession is an impossibility. If there be vitality in a tree, the annual approach of spring will make it bud and put forth tender sprouts. So will every

living man—for we are not talking about dead people—will as surely clothe itself in a garment of speech and action. As the leaves assume a shape and a tint corresponding to the nature of the tree, so do the words and deeds of men agree with the character and disposition of the soul.

If we move into a new locality, among new neighbours, how anxious are we to find out what kind of people they are? We will associate with them, listen to their speech, watch their actions, weigh them all in the scales of our judgment, and then form a decision of the men. If we hear them tell of sharp bargains, and recognize a streak of selfishness running all up and down their actions, we conclude that they need a little watching. The world is judging us by our leaves. Sometimes we find two species of trees so much alike in shape, the bark seems of the same nature, and from general appearances we are unable to tell what they are we wait patiently for the leaves. We find professing Christians sometimes very much alike in outward appearance; they may have the same stereotyped expressions; in all outward evidences they are alike; under such circumstances we wait patiently for the leaves. That will tell the story and remove all doubt. The leaves will appear after awhile. How many times have we been deceived and disappointed in our judgment, when we have ventured to take the appearances as our sure guide.

Lastly, all trees produce fruit of some kind or other, so do all men. There is an endless variety among the fruits of the earth, but there are no trees that have not fruit of some kind—it may not be fruit for food, it may even be very hurtful to human life, but still it is fruit. There are no men but what are continually producing some kind of fruit, either good or bad. Trees produce the fruit that is natural to their kind. We do not expect to find water melons on a crab apple tree. Neither do we expect to find cucumbers on a cherry tree. By their fruits shall ye know them. When we see oranges on a tree, we know it is an orange tree. So an honest, earnest, Christian heart will produce love, joy, brotherly-kindness, patience, peace, etc. That is the natural fruit of Christianity. Hatred, malice, spite and other kindred evils are the fruits of the devil, and will not be found on a Christian tree.

If we are planted in the garden of the Lord, we are expected to bear good fruit. Fruit is the natural produce of the tree. If we are trees of righteousness, nothing but good will come from us. I love to see that kind of men that when they see a man in distress, their hands will naturally find their way into their pockets and fumble around for their pocket book, before they know what they are doing. Or if they here of any sick, they naturally hunt up the old market basket, fill it with good things, and thus wend their way to offer a substantial sympathy. This they do unconsciously. Just as the oak bears acorns without any extraordinary effort, but unconsciously, so will a Christian seek to do good. This is the fruit the world expects to find on a Christian tree.

"Herein is my father glorified that ye bear much fruit." Yes that is it, we want abundance of fruit. This is a great age for fertilizer. Our farmers are getting to use fertilizer for everything now. Fertilizer for their wheat, fertilizer for their corn, and their potatoes and strawberries, and they have even gone to using fertilizer for their tobacco. And why? Because they have found out that fertilizing increases the crop. We all work for an increase of fruit. Why should Christian people be less enterprising in religion than farmers on their farms? God has supplied us with a fertilizer, by the use of which, the soul will grow and thrive, and produce much fruit. This fertilizer is nothing more or less than the means of grace. Let us fertilize our Christianity with the means provided by the Lord for its growth and development. Prayer, song, public worship, develop Christianity, baptism, the Lord's supper, feet washing, and other institutions of the Lord, bring us nearer to the Lord, and develop obedience, and faith and hope and love. Brethren let us fertilize, that we may yield abundant fruit, and thus glorify our Father which is in heaven.

NOSAM.

There never has been, and never will be, a believing prayer unanswered.—McCheyne.

Hope is like the wing of an angel, soaring up to heaven, bearing our prayers to the throne of grace.—Jeremy Taylor.

Sometimes He chooses not to take away our cross, but it is our fault if He does not help us to carry it; and when once He does that, the worst is over.

On thee we fling our burdened woe,  
Oh, love divine, forever dear!  
Content to suffer while we know,  
Living and dying, Thou art near.